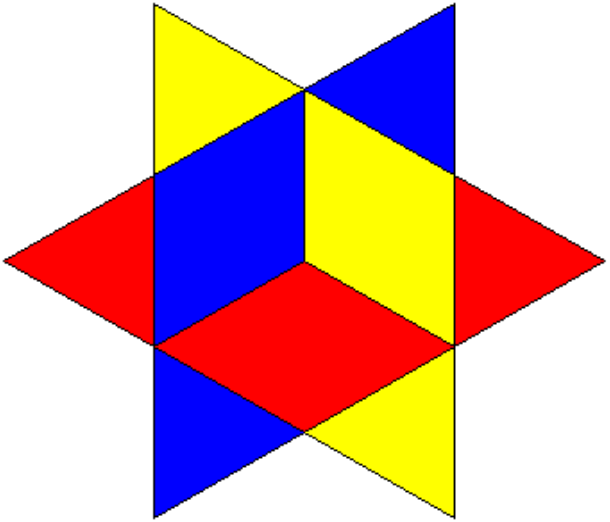
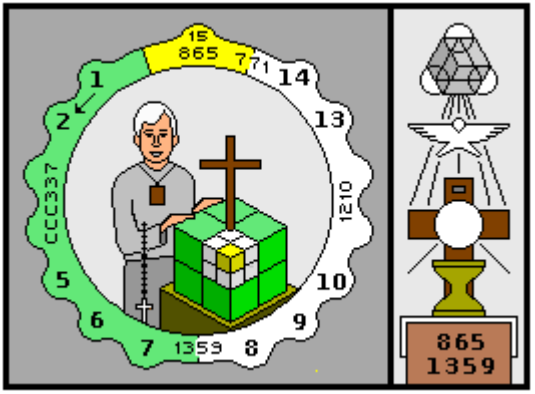


3 DIMENSIONS

WE LIVE IN

NOTE! SEBASTOPOL 23/4/2019
PERMISSION WAS GIVEN BY THE ABOVE,
TO PUBLISH BOOKLET:
3 DIMENSION WE LIVE IN
WITH REFERENCES TO THE CATECHISM CCC.
WHICH I NOW FIND TO BE MISLEADING.

Through him,
and with him,
and in him,
O God,
almighty Father,
in the unity of
the Holy Spirit,
all glory and
honour is yours,
for ever and ever.
Amen.



ONE DAY THROUGH THE ROSARY AND SCAPULAR,
I WILL SAVE THE WORLD.
The blessed Virgin Mary to Saint Dominic.

AND THE CHILDREN CAME HOME TO
THEIR MOTHER,
FOR THE WEDDING FEAST OF THE LAMB.
NOW is the Time! Be Little, Simplify, and be Holy.

ACKNOWLEDGEMENTS. Quotations are from:
The Holy Bible, Douay-Rheims version. 2000 Edit.

English translation of the Catechism of
the Catholic Church for Australia-
Copyright 1995, St Pauls Publications, Strathfield/
Libreria Editrice Vaticana. Used with permission.

Copyright© 2016 Marinus Petrus Van Gaans.

INTRODUCTION.

ONE DAY IN 1994, I SAW A PANEL VAN WITH A SIGN ON IT , IT WAS RED BLUE AND YELLOW AND THE CENTRE WHITE.
SO I DECIDED TO EXPERIMENT USING THREE SQUARE PIECES OF GLASS RED BLUE AND YELLOW TO GET WHITE.
THE EXPERIMENT FAILED.
HOWEVER: I SAW A SIX POINTED STAR AND A CRADLE FOR EIGHT MEDIUM CUBES, TO MAKE UP A BIG CUBE.
THIS DID NOT MAKE SENSE TO ME.
BUT NOTE! CHRIST ROSE THE FIRST DAY OF THE WEEK, ALSO NAMED THE EIGHTH DAY.
THE RESULT IS AS FOLLOWS.
GOD CREATED SIX DAYS AND RESTED ON THE SEVENTH DAY., A TOTAL OF SEVEN DAYS.
NOW ADD ONE MORE DAY FOR THE RESURRECTION OF JESUS TO MAKE UP EIGHT DAYS, USE EIGHT DAYS FOR THE BIG CUBE, BASED ON THE HOLY BIBLE.

NOTE! I WILL CALL THE EXPERIMENT, THE WORD, THE BEGINNING, SO PLEASE READ ON -----

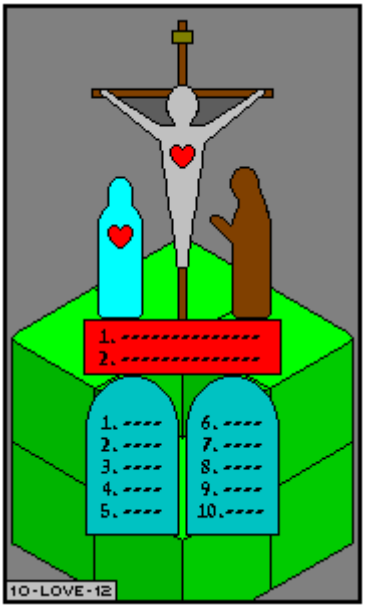
CCC 349 The *eighth day*. But for us a new day has dawned: the day of Christ's Resurrection. The seventh day completes the first creation. The eighth day begins the new creation. Thus, the work of creation culminates in the greater work of redemption. The first creation finds its meaning and its summit in the new creation in Christ, the splendor of which surpasses that of the first creation.

2007 With regard to God, there is no strict right to any merit on the part of man. Between God and us there is an immeasurable inequality, for we have received everything from him, our Creator.

257 "O blessed light, O Trinity and first Unity!" God is eternal blessedness, undying life, unfading light. God is love: Father, Son and Holy Spirit. God freely wills to communicate the glory of his blessed life. Such is the "plan of his loving kindness", conceived by the Father before the foundation of the world, in his beloved Son: "He destined us in love to be his sons" and "to be conformed to the image of his Son", through "the spirit of sonship". This plan is a "grace [which] was given to us in Christ Jesus before the ages began", stemming immediately from Trinitarian love. It unfolds in the work of creation, the whole history of salvation after the fall, and the missions of the Son and the Spirit, which are continued in the mission of the Church.

LORD JESUS:
The new Creation immortal, forever young, and full of Wisdom. Your Word is relevant, yesterday, today, and tomorrow. You do not change.

Please help us ?
For the enemy is now on board, and the Church is in trouble, many of her fisherman are secretly and openly working against her. The maps are clear, but the nets are torn, and have big holes in them, the passengers suffer a great deal, they know the Church is right, and the maps are true, but the crew is divided. A large number is influenced by many isms, not authorised by the Church.



ST. MATTHEW. CHAP. 22:36-40

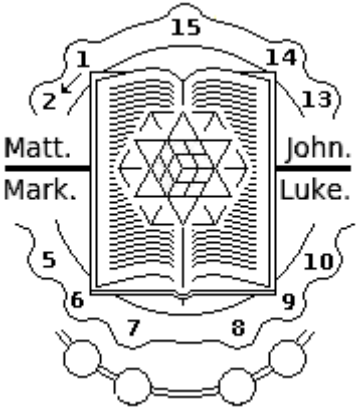
36 Master, which is the great commandment in the law? **1.** 37 Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. 38 This is the greatest and the first commandment. **2.** 39 And the second is like this: Thou shalt love thy neighbour as thyself. 40 On these two commandments dependeth the whole law and the prophets.

THE TEN COMMANDMENTS

1. I am the Lord your God; you shall not have strange gods before Me.
2. You shall not take the name of the Lord your God in vain.
3. Remember to keep holy the Lord's Day.
4. Honour your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbour.
9. You shall not covet your neighbour's wife.
10. You shall not covet your neighbour's goods.

MATTHEW. CHAPTER 18

[1] At that hour the disciples came to Jesus, saying: Who thinkest thou is the greater in the kingdom of heaven?
[2] And Jesus calling unto him a little child, set him in the midst of them.
[3] And said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.
[4] Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven.
[5] And he that shall receive one such little
. child in my name, receiveth me.



771 THE HOLY BIBLE

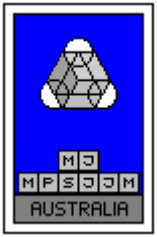
(USE DOUAY RHEIMS VER.)

7.days of Genesis. 7.Sacrament.
1.New Jerusalem

CCC

1. - 7. - 17. - 71.
77. - 177. - 717. - 771.

(CATECHISM OF THE CATHOLIC CHURCH.



TESTIMONIUM
Glory be to the Father

7. = CCC 337 God himself created the visible world in all its richness, diversity and order. Scripture presents the work of the Creator symbolically as a succession of six days of divine "work", concluded by the "rest" of the seventh day. On the subject of creation, the sacred text teaches the truths revealed by God for our salvation, permitting us to "recognize the inner nature, the value and the ordering of the whole of creation to the praise of God."

7. = CCC 1210 Christ instituted the sacraments of the new law. There are seven: Baptism, Confirmation (or Chrismation), the Eucharist, Penance, the

Anointing of the Sick, Holy Orders and Matrimony. The seven sacraments touch all the stages and all the important moments of Christian life: they give birth and increase, healing and mission to the Christian's life of faith. There is thus a certain resemblance between the stages of natural life and the stages of the spiritual life.

1. = CCC 865 The Church is ultimately one, holy, catholic, and apostolic in her deepest and ultimate identity, because it is in her that "the Kingdom of heaven," the "Reign of God," already exists and will be fulfilled at the end of time. The kingdom has come in the person of Christ and grows mysteriously in the hearts of those incorporated into him, until its full eschatological manifestation. Then all those he has redeemed and made "holy and blameless before him in love," will be gathered together as the one People of God, the "Bride of the Lamb," "the holy city Jerusalem coming down out of heaven from God, having the glory of God." For "the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb."

CCC 1. 1 God, infinitely perfect and blessed in himself, in a plan of sheer goodness freely created man to make him share in his own blessed life. For this reason, at every time and in every place, God draws close to man. He calls man to seek him, to know him, to love him with all his strength. He calls together all men, scattered and divided by sin, into the unity of his family, the Church. To accomplish this, when the fullness of time had come, God sent his Son as Redeemer and Savior. In his Son and through him, he invites men to become, in

the Holy Spirit, his adopted children and thus heirs of his blessed life.

CCC 7. 7 "Catechesis is intimately bound up with the whole of the Church's life. Not only her geographical extension and numerical increase, but even more her inner growth and correspondence with God's plan depend essentially on catechesis."

CCC 17. 17 The last part of the Catechism deals with the meaning and importance of prayer in the life of believers (Section One). It concludes with a brief commentary on the seven petitions of the Lord's Prayer (Section Two), for indeed we find in these the sum of all the good things which we must hope for, and which our heavenly Father wants to grant us.

CCC 71. 71 God made an everlasting covenant with Noah and with all living beings (cf. Gen 9:16). It will remain in force as long as the world lasts.

CCC 77. 77 "In order that the full and living Gospel might always be preserved in the Church the apostles left bishops as their successors. They gave them their own position of teaching authority." Indeed, "the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved in a continuous line of succession until the end of time."

CCC 177. 177 "To believe" has thus a twofold reference: to the person, and to the truth: to the truth, by trust in the person who bears witness to it.

CCC 717. 717 "There was a man sent from God, whose name was John." John was "filled with the Holy Spirit

even from his mother's womb" by Christ himself, whom the Virgin Mary had just conceived by the Holy Spirit. Mary's visitation to Elizabeth thus became a visit from God to his people.

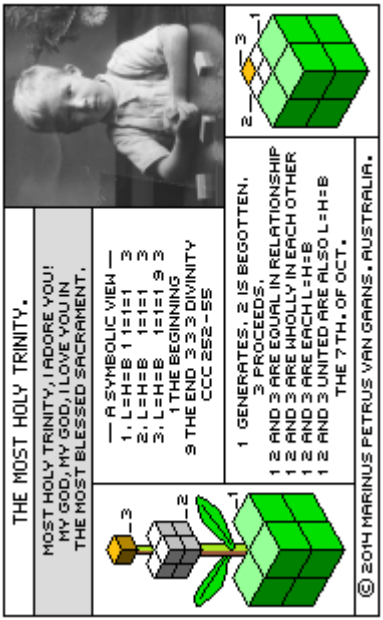
CCC 771. 771 "The one mediator, Christ, established and ever sustains here on earth his holy Church, the community of faith, hope, and charity, as a visible organization through which he communicates truth and grace to all men." The Church is at the same time: - a "society structured with hierarchical organs and the mystical body of Christ; - the visible society and the spiritual community; - the earthly Church and the Church endowed with heavenly riches." These dimensions together constitute "one complex reality which comes together from a human and a divine element":

The Church is essentially both human and divine, visible but endowed with invisible realities, zealous in action and dedicated to contem- plation, present in the world, but as a pilgrim, so constituted that in her the human is directed toward and subordinated to the divine, the visible to the invisible, action to contemplation, and this present world to that city yet to come, the object of our quest.

O humility! O sublimity! Both tabernacle of cedar and sanctuary of God; earthly dwelling and celestial palace; house of clay and royal hall; body of death and temple of light; and at last both object of scorn to the proud and bride of Christ! She is black but beautiful,
O daughters of Jerusalem, for even if the labor and pain of her long exile may have discolored her, yet heaven's beauty has adorned her. TESTIMONIUM.

THE HOLY
BIBLE.
CCC 2007 257 337 338
1
REGINA COELI, LAETARE, ALLELUIA
THROUGH HIM, WITH HIM, IN HIM...
8
1359 349 1210 865, RPOC, 21:16.
1. OUR FATHER ... 2. HAIL MARY ...
3. APOSTLE'S CREED. 5. GLORY BE ...
4. JESUS MARY AND JOSEPH, PLEASE
THANK THE MOST HOLY TRINITY, 15 TIMES
FOR THE 15 MYSTERIES OF CREATION.

1359 The Eucharist, the sacrament of our salvation accomplished by Christ on the cross, is also a sacrifice of praise in thanks-giving for the work of creation. In the Eucharistic sacrifice the whole of creation loved by God is presented to the Father through the death and the Resurrection of Christ. Through Christ the Church can offer the sacrifice of praise in thanksgiving for all that God has made good, beautiful, and just in creation and in humanity.


THE MOST HOLY TRINITY.
MOST HOLY TRINITY, I ADORE YOU!
MY GOD, MY GOD, I LOVE YOU IN
THE MOST BLESSED SACRAMENT.
— A SYMBOLIC VIEW —
1. L=H=B 1 1=1=1 3
2. L=H=B 1=1=1 3
3. L=H=B 1=1=1 9 3
1 THE BEGINNING
9 THE END 3 3 3 DIVINITY
CCC 252-55
1 GENERATES, 2 IS BEGOTTEN,
3 PROCEEDS.
1 2 AND 3 ARE EQUAL IN RELATIONSHIP
1 2 AND 3 ARE WHOLLY IN EACH OTHER
1 2 AND 3 ARE EACH L=H=B
1 2 AND 3 UNITED ARE ALSO L=H=B
THE 7TH. OF OCT.
© 2014 MARINUS PETRUS VAN GAANS. AUSTRALIA.
1
2
3

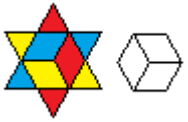
252 The Church uses (I) the term "substance" (rendered also at times by "essence" or "nature") to designate the divine being in its unity, (II) the term "person" or "hypostasis" to designate the Father, Son and Holy Spirit in the real distinction among them, and (III) the term "relation" to designate the fact that their distinction lies in the relationship of each to the others.

253 The Trinity is One. We do not confess three Gods, but one God in three persons, the "consubstantial Trinity". The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God." In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."

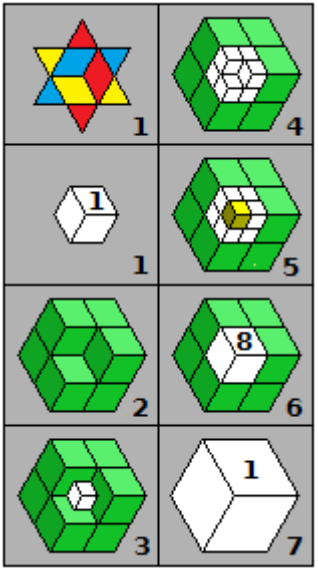
254 The divine persons are really distinct from one another. "God is one but not solitary." "Father", "Son", "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: "He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son." They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds." The divine Unity is Triune.

255 The divine persons are relative to one another. Because it does not divide the divine unity, the real distinction of the persons from one another resides solely in the relationships which relate them to one another: "In the relational names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three persons in view of their relations, we believe in one nature or substance." Indeed "everything (in them) is one where there is no opposition of relationship." "Because of that unity the Father is wholly in the Son and wholly in the Holy Spirit; the Son is wholly in the Father and wholly in the Holy Spirit; the Holy Spirit is wholly in the Father and wholly in the Son."

ORDER OF CREATION



1



[**1**] In the beginning was the Word, and the Word was with God, and the Word was God.
John

1. 338 Nothing exists that does not owe its existence to God the Creator. The world began when God's word drew it out of nothingness; all existent beings, all of nature, and all human history are rooted in this primordial event, the very genesis by which the world was constituted and time begun.

2. 337 See page 11

3. 349 The eighth day. But for us a new day has dawned: the day of Christ's Resurrection. The seventh day completes the first creation. The eighth day begins the new creation. Thus, the work of creation culminates in the greater work of redemption. The first creation finds its meaning and its summit in the new creation in Christ, the splendor of which surpasses that of the first creation.

4. 1210 See page 11 and 12.

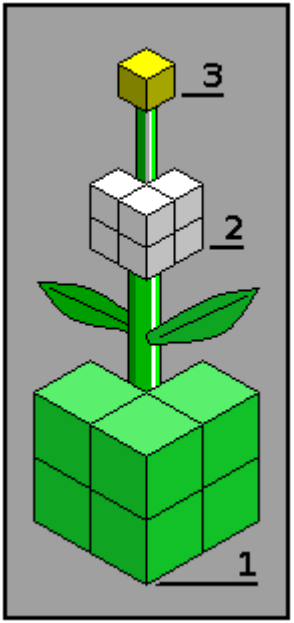
5. The New Jerusalem. Apoc. CH. 21. ~~[16]~~ And the city lieth in a foursquare, and the length thereof is as great as the breadth: and he measured the city with the golden reed for twelve thousand furlongs, and the length and the height and the breadth thereof are equal.

6. 865 See pages 12

7. Apoc. CH. 21. ~~[1]~~ And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more.

A Symbolic View

THE PERFECT FLOWER.



I believe in God, the Father almighty, creator. He plants grafts, uses old and new, to get the perfect flower, that will bring forth, seeds human and divine, for eternity.

Isa. 11:1.
~~[1]~~ And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.
Bringing forth seeds human and divine, for eternity.

DEMOCRACY.

DEMOCRACY. The umbrella for all ---isms.
Government by the people for the people, and will in the end lead to destruction as the majority, and not God's word,
Our Lord Jesus Christ rules.

SATAN.

Satan interfered with creation from the beginning.
He attempts to create and destroy life to alter creation, such as : Abortion, euthanasia, and test tube babies etc, brought about by majority rule of Democracy..
The final attempt will be complete take over of the human mind, but most of all to stop the Holy Mass, brought about by the introduction of pagan ritual, using the Sanctuary as a theatre disrespect for the Holy Eucharist, Jesus present among us and eventually disowning Jesus for the sake of unity etc. to stop, the new creation begun by the Resurrection of Our Lord Jesus Christ.

BABYLON.

She searched for the missing word, the 14 th. step, and would not accept the word of God, Jesus Christ.
She turned away from God, and said: I am liberated, and freely sin, I rule myself for myself, and live in a world of fantasy. I glamorise sin, and proudly tell the world to follow me.

BUT FIRE WILL DESTROY HER.

SAINT JOSEPH.

1. Head of the Holy Family.
2. Provider of The Holy Family.
3. The worker.
4. The Faithful servant of God.
5. Of the House of David.
6. The Faithful witness.
7. Guardian of the Church.

Saint Joseph, pray for us. (7 Times)

By Marinus Petrus Van GAANS. Born: March—11—1936.
OUD GASTEL. THE NETHERLANDS.
SEPTEMBER---29--- 2015. SEBASTOPOL AUSTRALIA.

Marinus Petrus van Gaans.

St. John. Ch. 14:6.
[6] Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

CCC 1213 Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit *(vitae spiritualis ianua)*, and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: "Baptism is the sacrament of regeneration through water in the word."

CCC 1285 Baptism, the Eucharist, and the sacrament of Confirmation together constitute the "sacraments of Christian initiation," whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. For "by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed."

1322 The holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist.

1422 "Those who approach the sacrament of Penance obtain pardon from God's mercy for the offense committed against him, and are, at the same time, reconciled with the Church which they have wounded by their sins and which by charity, by example, and by prayer labors for their conversion."

PSALM 50:19
[19] A sacrifice to God is an afflicted spirit:
a contrite and humbled heart,
O God, thou wilt not despise.

Our Father, who art in heaven,

hallowed be thy name;
thy kingdom come;
thy will be done on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses as we forgive those
who trespass against us;
and lead us not into temptation,
but deliver us from evil.
Amen.

Hail Mary, Full of Grace,The Lord is with thee.

Blessed art thou among women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners
now,
and at the hour of death.
Amen.

APOSTLE'S CREED.

I believe in God, the Father Almighty, Creator of Heaven and earth;
and in Jesus Christ, His only Son Our Lord,
Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried.
He descended into Hell; the third day He rose again from the dead;

He ascended into Heaven, and sitteth at the right hand of God, the Father almighty; from thence He shall come to judge the living and the dead.

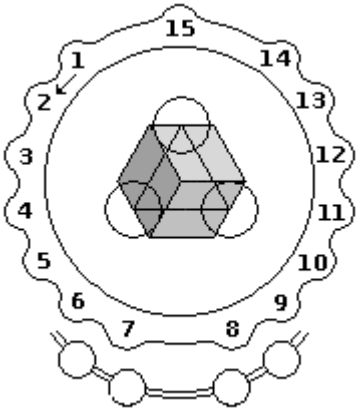
I believe in the Holy Spirit,
the holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body and
life everlasting.
Amen.

Glory be to the Father,
and to the Son,
and to the Holy Spirit.
As it was in the beginning,
is now,
and ever shall be,
world without end.
Amen.

Most Holy Trinity,
I adore You!
My God, my God,
I love You in
the most Blessed Sacrament!

JANUARY – 10 – 2016

Marinus Petrus van Gaans



PRAYER GEAR.

PRAYER

THE GATEWAY TO HEAVEN.

See Alsǫ Booklet: ONE DAY THROUGH THE ROSARY AND SCAPULAR I WILL SAVE THE WORLD